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Hauler and Stange, that such forms are admissible *anywhere* in a verse; and therewith he establishes his own thesis: that they are admissible at verse- or colon-ends, understanding "colon-end" to include the points in a verse recently handled by Jacobsohn (see Lindsay *Jahresbericht*, 1906, 214).

As for the reason why the scenic poets used these forms at such places only, Noetzel has to fall back upon the old familiar explanation, that it was due to metrical necessity (p. 54); this he states very briefly.

The dissertation closes with three appendices (including one on *nunciām, nunc iam, iam nunc*); it deserves commendation as a thorough-going piece of work, calling attention anew to the work of Jacobsohn, and using recent material from various sources to harmonize the conflicting views of Stange and of Brock.

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*M. Tulli Ciceronis de virtutibus libri fragmenta.* Collegit HERMANNUS KNOELLINGER. Praemissa sunt excerpta ex Antonii de la Sale operibus et commentationes. MCMVII Lipsiae in Aedibus B. G. Teubneri. Pp. 96.

Antoin de la Sale, a French writer of the fifteenth century, in a work entitled *La Salade* quotes many statements which he says "je trouve en ung des livres de Tullies que il nomma de virtutibus."

Knoellinger's work is an exhaustive discussion of the question whether we have here a reference to a lost work of Cicero entitled *De virtutibus*. This being answered in the affirmative, a restoration of the Latin fragments from the French text is attempted.

The French text is given with a word-for-word rendering into Latin of mediaeval style. The meaning of the French seems to be adequately reproduced, though occasionally the French is necessary to make out the exact meaning of the Latin, e.g., p. 15: "qui metterioient corps et biens pour lui," is rendered "qui vitae atque capitis periculum pro eo adituri sint," where *capitis* is evidently used in the sense of capital. We note, too, p. 11, the rare vulgar form *humilissime*. That, however, the author is a master of good Latinity is clearly seen in the body of the work and in the restored fragments, which read smoothly and even elegantly.

The author works out his case along the following lines: References in authors of the fourth century show that a work entitled *De virtutibus* by Cicero was known. The thoughts of De la Sale and the ancient author quoted by him may be separated in many passages with reasonable certainty. In addition to the citation of names and incidents mentioned by Roman historians, others are mentioned which it seems likely were

derived from a Roman author of the time of the republic. Many traces of Stoic influence, such as influenced the philosophic views of Cicero and Seneca, are apparent. The views expressed coincide more closely with those of Cicero than those of Seneca. This fact taken in connection with the name (Tulles) cited by De la Sale and the fact that all incidents and individuals mentioned belong to a period previous to the war between Caesar and Pompey, justify the belief that Cicero was the source. The reviewer has not in some time seen a more closely reasoned or more lucid exposition of a thesis.

The author then proceeds to restore the fragments from the French text. It is not claimed, of course, that Cicero's exact words are reproduced—merely Cicero's thoughts in language that he might have used. The result is a collection of eighteen fragments derived from De la Sale (there are four derived from other sources). Those which in Knoellinger's opinion might have been the thoughts of Cicero are printed in italics; those about which he has no doubt in ordinary type. It appears that the author has been duly conservative in what he attributes to Cicero, and he has succeeded in giving them a truly Ciceronian form.

The book concludes with an ingenious argument to the effect that the original was in the form of a dialogue, and a plausible outline is suggested. This last does not pass in our judgment the bounds of mere conjecture.

The Swedish scholar Soederhjelm seems to have first taken up the question of De la Sale's source. His is the French text followed and to him Knoellinger gives due credit.

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*De infinitivi finalis vel consecutivi constructione apud priscos poetas graecos.* By CHARLES JONES OGDEN. Columbia University Dissertation, 1909. Pp. 65.

This dissertation was suggested by a remark made by Professor Humphreys, that "he had never seen the limitations of the simple infinitive of so-called purpose satisfactorily stated." This dissertation is then the first chapter in such a statement, and, ignoring the questions of origin, proposes to give a complete and correlated view of the use of the final and consecutive infinitives in the earliest Greek poetry. For convenience the infinitives are divided into simple groups, e.g., the infinitives whose subjects are also the subject of the principal verb, the infinitives whose subjects are the object of the principal verb, and so other groups. A full list with the total number of each group is given, then the examples of the use of the same or kindred verbs with the future participles, and also with ordinary clauses of purpose; thus a comparative survey is